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Goldman Hits Orthodox Rabbis, Denies Any Slur Of Jewish Law

National Jewish Post
CHICAGO—Rabbi Solomon Goldman, whose proposals for immediate changes in Jewish ritual have made him a target for bitter criticism from the U.S. Orthodox rabbinate, this week denied any slur of any body of Jewish law, but declined to debate the issue with Orthodox spokesmen until they "learn to write as gentlemen and scholars."

The first comment of the noted Chicago Conservative leader and scholar on the shower of abuse evoked by his Yom Kippur sermon at his huge Anshe Emet Synagogue appeared in the current issue of his synagogue bulletin.

Rabbi Goldman proposed acceptance of riding to services on the Sabbath and other changes in Conservative ritual, plus a list of 18 rules for general re-consideration of Jewish law. (NJP Nov. 11).

He was immediately attacked by the Orthodox Rabbinate of Chicago, which accused him of being deficient in knowledge of Halachich (oral) law, of slurring the Shulchan Aruch, the basic code of behavior for Orthodox Jews, and wound up with a charge that he was anti-Semitic.



Call Him Jew-Baiter
The Union of Orthodox Rabbis of the United States and Canada purchased space in the Baltimore Jewish TIMES last month to call him an anti-Semite, ignoramus and Jew-baiter.

The abuse became so severe that Rabbi David Aronson of Minneapolis, president of the Conservative Rabbinical Assembly, condemned the Orthodox rabbis. Dr. Aronson said it was a disgrace for rabbis to wash "their unclean linen" in public and that it was even more serious "when instead of pure water, slop is used."

Rabbi Goldman made his first comment on the controversy in a series of "Questions and Answers" in the synagogue bulletin. These were preceded by an editorial note "many of our readers have been writing to Rabbi Goldman in connection with the Rabbi's continuing series of articles on Jewish observance" and that they would be answered in the new department.

When He'll Debate
"When Orthodox spokesmen will learn to write as gentlemen and scholars and argue ad rem instead of fulminating ad hominem, I shall be glad to engage them in controversy," Rabbi Goldman told one questioner who apparently had asked what comment the rabbinical leader had

on the Orthodox charges.

Rabbi Goldman indicated he was saddened by the charge he had desecrated Jewish law.

"I would no more speak or write of the Shulchan Aruch with levity than I would do so of the first chapter in Genesis," he declared. "Alas, alas, that the mutations of time should have so altered our thinking as to make us uneasy at the mere mention of certain paragraphs in a famous code of law."

"Rabbi Abraham Danzig who was born approximately only 200 years ago, would proudly and gladly have broadcast over a world hookup that it was prohibited to tie a tie or carry a handkerchief on the Sabbath. Today to cite these restrictions in the precincts of the House of God, for the purpose of examining their relevancy, is to be adjudged guilty of levity."

What He Said
Touching briefly on some phases of his Yom Kippur sermon, the rabbinical leader said "I did not advocate the abolishing of the second day of Rosh Hashonah, nor did I say anything about Kashrut, the Get, Katubah, Hupah, Sephirah or the three weeks."

He promised that "with all these matters I shall deal in due time."

Rabbi Goldman was critical both of Reconstructionism and of present interpretation of Halachah.

"I am closest in spirit to Reconstructionism," he answered another questioner. "My disagreements with it are minor. My approach to the Halachah and my conception of a modern Prayer book may be somewhat to the right or left of it, as you please."

"The Halachists, allowing for the fact that they have moved in narrow limits and employed antiquated methods, did fairly well," he added. "However they have produced nothing truly significant in centuries. Endless repetition, turgidity of learning and piling up of references exhaust their contributions."

He then called for a new examination of Halachah, asserting that "if we are to make its study fruitful and pertinent to our requirements, we must bring to bear on it the social sciences, examine the social, economic and psychological forces that have made of it what it is."

Build Some Synagogues
He urged the Reconstructionists to "organize Reconstructionist synagogues rather than fellowships," and urged them to be "a little less vague about their community approach."

Rabbi Goldman urged that "the Prayer Book should be much briefer, less apologetic, argumentative and sermonic than the Reconstructionists have made it. The Jews of today may perhaps still form the habit of praying if we give him little and direct that little to his emotions."

Make It Dramatic
What he wanted, he said, was

U.S. Daily Press Opinion Backs Stand Of Israel On Jerusalem

NEW YORK—Prevailing United States opinion as expressed editorially by the U.S. daily press is rapidly swinging over to support of Israel's position in opposition to the United Nations decision to internationalize all Jerusalem, a survey disclosed this week.

Surprisingly, in view of the UN majority for internationalization, U.S. newspapers are attacking the decision and declaring that Israel took the only course open to it when it began moving its Government offices to new Jerusalem.

One of the most striking examples was the Louisville COURIER JOURNAL, whose publisher, Mark Ethridge, served on the United Nations Palestine Conciliation Commission, and whose wife returned from Palestine a confirmed anti-Zionist.

The stand of the U.S. press came against the growing possibility that a special meeting of the United Nations General Assembly will be called next spring to consider anew the problem of Jerusalem.

The Israel Government, caught off base by the stunning General Assembly vote to internationalize not only both new and Old Jerusalem but substantial approaching areas as well, reacted by shifting several major Government departments to the new city.

The move, widely misinterpreted as a proclamation of Jerusalem as Israel's capital, won support from every element of the Israeli population.

Israel Moves With Care

David Ben-Gurion's Government was moving with extreme care in its gamble with public opinion and the UN, however. Dr. Walter Eytan, director general of the Israel Ministry of Foreign Affairs, announced definitely that the Foreign Ministry would not be moved to Jerusalem "at the present time."

The statement was generally interpreted as meaning that new Jerusalem cannot be regarded as the working or actual capital of Israel while so important a ministry as that of foreign affairs remains in Tel Aviv.

The office of the President also will be maintained in Tel Aviv, sparing foreign diplomats the embarrassing choice of staying in Tel Aviv and losing touch with the key Foreign Ministry, or going to Jerusalem and in effect accepting Israel's decision to reject the UN decision.

Trusteeship Council Annoyed

The move toward new Jerusalem won a vote of censure from the UN Trusteeship Council, which has been handed the task of working out the details of internationalization, in the face of the openly-proclaimed rejection by both Israel and Jordan, which controls the old city.

King Abdullah greeted the UN decision with an announcement that it would be implemented for the old city only over his dead body. It was assumed that Abdullah's stand was tacitly backed by Great Britain, which subsidizes

that religious service today become "within our modern setting, what it was at its inception—drama, pageantry, song."

He commented, however, that "there is blessing in what the Reconstructionists have done thus far, and of all our present-day Jewish ideologies they hold out the greatest promise."

Jordan heavily and which opposed the internationalization scheme.

One of the first cracks in the fantastic alliance of the Vatican, the Arab states and Russia, which put the vote through the General Assembly, came from London this week.

World Wide News Service quoted the TABLET, official weekly organ of the Roman Catholic hierarchy in Britain as asserting that "the notion of secular international authority in Jerusalem is both impractical and largely discredited."

The organ expressed the fear, mounting in many quarters, that international control would serve mainly to give a foothold in Jerusalem to Soviet Russia, which suddenly took its seat as a member of the Trusteeship Council.

Ben-Gurion ordered all Israeli Government departments, except the Foreign Ministry, to be transferred to new Jerusalem by Jan. 1 but he was careful not to issue any proclamations making new Jerusalem the capital.

The United States was reported as dissatisfied with the Israeli move but took no formal stand. The U.S., which fought the internationalization move as finally voted by UN, was expected to join England in fighting in the Trusteeship Council for delay in efforts to implement the resolution, and for a special session of the General Assembly to work out a feasible proposal.

Meanwhile, negotiations proceeded swiftly between Israel and Jordan in the hope that the two states could work out a specific peace treaty covering their relations for Jerusalem.

Such a treaty would permit the

two states to agree on a plan for protection of the Holy Places, which they could place before the UN with their joint backing. Israel has repeatedly pledged itself to support any internationalization program aimed at control only of the Holy Places, the vast majority of which are in the Old City.

At no time during the lengthy debate in the General Assembly was any effort made to answer the repeated requests of Israeli delegates, asking why it was necessary to internationalize new Jerusalem, with its 100,000 Jews and virtually no Holy Places, in order to protect those Holy Places.

Other issues aside, few experts here or at Lake Success believed the Trusteeship Council had any of the answers posed by the problems of internationalizing a highly civilized city dependent for its economic life on a state which would lose its organic link to that city by the UN proposal.

Poland Permits Exit Of Big Jewish Group

WARSAW—A group of 700 men, women and children—the largest group of Jews permitted to date to leave Poland—left last week in a special train for Italy, enroute to Israel.

Reports circulated here in Jewish circles that the emigrants were required to pay their fares in dollars, on grounds they were no longer Polish nationals.

The trip to Israel was organized by the International Red Cross and the Polish Red Cross.

No Incidents At First Unsegregated Meet

Bunche's N. Orleans Temple Talk Draws 2,000 Negroes, Whites

NEW ORLEANS—Dr. Ralph Bunche, former United Nations mediator for Palestine, spoke last week in the Temple Sinai auditorium to a half-white and half-Negro audience in what was believed to be the first unsegregated public meeting of its size in this deep south city.

Rabbi Julian B. Feibelman, spiritual leader of the Temple, said the overflow meeting was "thrilling, historic and precedent making."

The meeting was completely without incident and vindicated Rabbi Feibelman's gamble in offering the Temple auditorium to Bunche when the famous Negro statesman was refused a hall anywhere else in the city because he insisted on a non-segregated audience.

In disclosing to his congregation that he had offered the Temple facilities for the meeting, Rabbi Feibelman said that "To me, it would have been an unspeakable outrage to deny Dr. Bunche a platform and an opportunity to speak in this community."

About 2,000 persons filled the Temple and the Temple house au-

ditorium with many persons standing. More than 200 were turned away.

Rabbi Feibelman said that despite considerable anxiety of many persons, there were no incidents, no boycott, and no protests because of the unprecedented meeting.

Bunche spoke for 90 minutes. After explaining his work as Palestine mediator, he made a plea for better race relations throughout the United States.

There were both whites and Negroes on the pulpit for the Inter-racial Committee of New Orleans, which sponsored Bunche's talk.

Rabbi Feibelman said that his board backed him "not unambiguously but wholeheartedly."

"Sinai Temple feels overwhelmingly proud," he added.

Whom Do You Pick As Greatest Jew?

Post readers have picked the ten persons they consider the world's greatest living Jews. Three of the ten are Israeli officials. Only one is an American Zionist leader. None are women. You'll find the report inside.

See how you agree with the collective judgement of Post readers who took part in the first great books contest. Then try it yourself this week!

New York

ISRAEL EDITOR PROVES THESIS
OF INDEPENDENCE OVER PARTY

By M. Z. FRANK

AS I write these lines, Eliezer Liebenstein of Tel Aviv must have arrived in New York already. I understand he is planning to stay in this country for a few months. His stay ought to do much to promote better understanding between Israel and American Jewry on the intellectual level.

Eliezer Liebenstein is one of the most prominent members of Israel's labor party, Mapai. But he comes here not as an emissary of Mapai, nor as a functionary of the Histadrut. In fact, he does not come here in any official capacity.

Liebenstein is too independent a thinker and too much the intellectual to fit into the role of a party functionary. He is at best when he is on his own.

For several years now Liebenstein has been editing a magazine called "Beterem" (On the Eve, or In Anticipation) first as a fortnightly, then as a monthly. It is by far the best-edited, liveliest, most interesting magazine in Israel. It has a small format like "Current History," and is always full of interesting discussions about Israel, general Jewish and world problems.

The articles are of high intellectual order but they are written in a clear, concise style. The hand of the skilful editor is visible in every article, yet the original style, the individuality of each writer is retained. Occasionally, Liebenstein reprints, in a more or less edited and condensed translation, articles appearing outside of Israel. In the September issue—the most recent to come to my notice—there is Hayim Greenberg's article on the proposed constitution for Israel (it first appeared in the "Yiddische Kempfer" and in the "Jewish Frontier"). In other issues, I saw articles by Michael Foote, Richard Crossman, G. L. Arnold, R. Orlando, Jacob Lestchinsky. Twice in the past, Liebenstein paid me the compliment of reprinting my articles: Once from the "Jewish Frontier" (The Realities of Canada) and once from the Jewish Daily FORWARD (On the World Jewish Congress in South America).

During a few months while Liebenstein was editor of the official daily organ of Mapai, HADOR, I was its New York correspondent, and, while I was in Israel on my second visit, I contributed a few articles to it.

FOR SOME TIME NOW I HAVE KEPT at hand several issues of BETEREM of which I have avidly read most of the articles, in order to quote from them for this column. Nearly every one of them has a daring, original point of view and all of them have a freshness. Liebenstein's career as a journalist shows that a man can be a member, even a leading member, of a disciplined party, without allowing his intellectual arteries to harden. Of course, this is not the easiest way and Liebenstein has had his difficulties with the party hacks.

Every party which has been in power for a long time—and Mapai has been in power for a long time—tends to develop not only abuses but also a narrow clannish intellectual horizon, an intellectual staleness and a resistance to criticism. If Mapai has, despite these evils, yet maintained the habit of genuine and intelligent self-criticism, much of the credit is due to Eliezer Liebenstein.

As I said, I had intended quoting from BETEREM on current Zionist problems. But, in the meantime, the editor of BETEREM has caught up with me and come to this country.

I shall have to leave the quotations for another time. Perhaps after I have seen Liebenstein and discussed things with him as I recently did in Cafe Tifereth in Tel Aviv.



FRANK

Israeli Orthodox Charge Non-Religious Elements
Trimming Off Earlocks of Yemenite Children

JERUSALEM—Children of Yemenite Jews in the Israel transit camps have been compelled to remove their caps and their earlocks have been shorn as part of a campaign by non-religious elements to estrange the young Orthodox newcomers from Jewish tradition, it was charged this week.

The charge emerged from a meeting of leaders of the Yemenite community who are members of Hapoel Hamizrachi (religious Labor Zionists). A second meeting of rabbis in Jerusalem made the same charge, according to the current Information Bulletin of the World Mizrahi Center.

Delegates to the Hapoel Hamizrachi meeting charged that non-religious teachers have been installed in the various camps and that they were "seducing" the children from their parents.

It was charged that branches of non-religious political organizations had been opened in the offices of the immigrant centers and promises were made to provide the immigrants with housing in order to get them to join as members.

The Jewish Agency was called upon to put an end to such "missionary" activity among the Yemenite children, the bulletin reported.

The Jerusalem meeting charged that there was "flagrant disregard" of the religious beliefs of the new immigrants and asserted they were being "wilfully deprived" of a chance to give their children a religious education.

The meeting also deplored the "indifference" of Israel's religious-minded Jews toward the problems and urged a more vigilant attitude toward it.

Irish Attorney Urges
Jews Rebuild Temple

MINNEAPOLIS—An Irish attorney wants to know why the Jews of Israel don't rebuild the Temple in Jerusalem, a local Anglo-Jewish columnist reported last week.

Patrick V. Dooley, who likes to gather with Jewish reporters in Minneapolis city hall, told Louis Greene, who writes "Till Tell the World," in the American Jewish WORLD, that such a re-building "would capture the imagination of the world."

Miami Hotel Gets,
Then Drops Kashruth

MIAMI—The Greater Miami Vaad Hakashruth announced last week that it had withdrawn its endorsement of Mendelsohn's Lincoln Manor, a hotel here, at the request of the hotel.

In a paid advertisement in the Jewish FLORIDIAN, the supervisory Kashruth body reported that the establishment applied to it for endorsement and signed an agreement to observe the rules of dietary law.

Subsequently, the establishment asked for termination of the arrangements.

Weizmann Commutes
First Death Penalty

TEL AVIV, Israel—President Chaim Weizmann used his powers of reprieve for the first time last week to commute the death sentence passed on an Israeli Arab.

Shmed Arar was convicted of murder and sentenced to die. His sentence was commuted to 15 years imprisonment.

First With The News
The National Jewish Post

Histadrut Formally Says Mizrahi
Lied On Israel DP Threat Tale

National Jewish Post

NEW YORK—A U.S. Histadrut spokesman this week asserted that there was no foundation for an accusation by the Mizrahi (religious Zionists) that the Histadrut in Israel had threatened immigrants with return to transit camps if they did not drop their religious school.

Congress Gets Bill
For Kashruth In D. C.

WASHINGTON—A bill calling for the establishment of a Kashruth board for the Jewish community here has been introduced in Congress, it was learned this week.

The board, which would supervise such matters as kosher food handling, would be established by the District of Columbia commissioners. The nation's capital does not have a locally-elected government. It is operated by Congress.

The disclosure was made in a report by the Jewish Community Council to its constituent organizations.

The report, signed by President Isadore Breslau, said that the JCC had been asked to support the bill but that the JCC was withholding action pending a study of the proposed legislation.

Israel Gets Set
For Holy Year Tourists

TEL AVIV—Despite the stubborn opposition of Jordan to the entry of pilgrims from Israel, held Jerusalem into the Old City, Israel's governmental departments are pushing plans to accommodate the influx of visitors expected during Holy Year.

A thousand beds will be available for pilgrims in hotels and hospices in Haifa and a similar number in Jerusalem, according to Aharon Propes, coordinator of the Interministerial Committee for Holy Year.

The National Committee for Labor Israel released a statement by Jacob Halpern, head of the Histadrut education department, which contended that the facts were almost the reverse of the Mizrahi report.

What Mizrahi Said

The Mizrahi World Central had charged that a group of Orthodox immigrants had cancelled their school under Histadrut pressure. The report, contained in Bulletin No. 36 of the Mizrahi Information Service dated last Aug. 1, asserted that the new immigrants had settled in the abandoned Arab village of Malcha.

The bulletin said that an official of the Histadrut school system had visited the group and warned them to cancel their school and send their children to a Histadrut school. (NJP Aug. 19).

Halpern said that the settlement at Malcha was a Histadrut Moshav (semi-collective settlement) and that the immigrants in question had approached the Moshav with a request for establishment there of a school "with a labor trend but of a religious character."

The Histadrut complied with their request and its Committee for Religious Education sent them teachers accordingly," Halpern said.

He asserted that this development "did not please the Mizrahi" and Agudas Israel, an ultra-Orthodox group which is part of the Religious Bloc in Israel.

Halpern said the Mizrahi and Agudas Israel sought to "undermine this religious school" but were prevented from doing so by the immigrants and that "today the school is being conducted there to the satisfaction of all the parents."

He added that "all the other facts published by the Mizrahi are absolutely without foundation."

He hinted that the story was part of a campaign by the Mizrahi in connection with consideration by the Israel Parliament of an education bill. During that period "the Mizrahi have been trying in all ways to slander the Histadrut schools, especially in places newly settled by immigrants."

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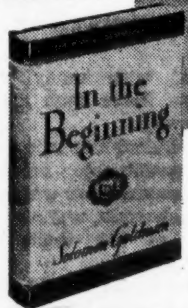
The
Second
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by

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Rabbi of Anshe Emet Synagogue



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Brooklyn Reader First Winner

Post Readers Name Weizmann World's Leading Living Jew

Chaim Weizmann, first president of Israel, was picked this week by readers of The Post by an overwhelming vote as the world's leading living Jew.

The winner of the first Post contest was Daniel G. Blum, 45 Martense St., Brooklyn, N. Y. His selections matched the total final list in the first contest most closely of all entries.

The composite list of Jews rated by Post readers as the world's ten leading living Jews was as follows:

Rabbi Abba Hillel Silver, giant of American Zionism, won second place with 94 per cent of all votes east for names. Weizmann collected 98 per cent of individual name votes.

David Ben-Gurion, first Prime Minister of Israel, rated third in the list with 90 per cent.

Albert Einstein came fourth with 88 per cent and Henry Morgenthau, Jr., general chairman of the United Jewish Appeal, was fifth with 78 per cent.

Elder Statesman Bernard Baruch rated sixth with Post readers, collecting 56 per cent, despite the fact that he has been virtually unidentified with Jewish causes.

Sen. Herbert Lehman, with 52 per cent, was rated seventh and David Lillienthal, with 44 per cent, came eighth.

Israel's foreign minister, Moshe Sharett, collected 44 per cent to rate ninth and Supreme Court Justice Felix Frankfurter with 40 per cent came tenth.

Analysis of the list indicated that Israeli leaders dominated the selections, with three out of the ten places going to them. Only one American Zionist, Rabbi Sil-



DR. CHAIM WEIZMANN
Tops for NJP Readers

ver, rated among the first ten. The final list, in order:

1. Chaim Weizman
2. Rabbi Abba Hillel Silver
3. David Ben-Gurion
4. Albert Einstein
5. Henry Morgenthau, Jr.
6. Bernard Baruch
7. Sen. Herbert Lehman
8. David Lillienthal
9. Moshe Sharret

10. Felix Frankfurter.

The prize-winning list by Reader Blum, which will get him a library of 10 major Jewish books, was:

1. Weizmann
2. Ben-Gurion
3. Silver
4. Morgenthau
5. Lehman
6. Einstein
7. Lillienthal
8. Baruch
9. Frankfurter
10. Aubrey Eban

Other Jewish leaders who won substantial endorsements, though not enough to rank them in the first ten included Louis Lipsky, veteran Zionist Organization of America leader; Dr. Mordecai M. Kaplan, founder of the Reconstructionist movement in Conservative Judaism; Chief Rabbi Herzog of Israel; Leon Blum, French Socialist leader; Aubrey Eban, permanent Israel representative to the United Nations; Eddie Cantor, Sholem Asch, controversial Jewish novelist; Golda Myerson, Israeli Minister of Labor, and Rabbi Solomon Goldman, noted Chicago Conservative rabbinical leader.

Two votes were cast for Les-ling Rosenwald, president of the bitterly anti-Zionist American Council for Judaism.

Scattered votes were cast for a wide variety of Jewish personalities, including Rabbi Leo Baeck, famous German Reform leader; Henry Montor, top U. S. Jewish fund-raising figure; Prof. Harold Laski of England; Max Lerner, Abraham Cahan, famous Yiddish journalist; Dr. Louis Finkelstein, president of the Jewish Theological Seminary, and Frank Weil, president of the National Jewish Welfare Board.

ORTHODOX SYNAGOGUE BID TO BOOST ATTENDANCE CLICKS

LOUISVILLE—A campaign to increase Sabbath attendance at the Keneseth Israel synagogue, an orthodox congregation, has boosted the number participating in Saturday morning services by nearly 100 per cent, it was revealed this week.

The drive was started by an appeal made by Rabbi Benjamin Brilliant during the High Holiday services.

Special emphasis has been placed upon having women attend the services as well as men. In order to encourage them to do so, Rabbi Brilliant has prepared a transliteration of the Hebrew prayers into English so that those who cannot read Hebrew can participate with the rest of the congregation in prayer.

To encourage participation in the recitation of the prayers, responsive reading and joint reading have been introduced. This innovation has been accepted enthusiastically and has stimulated new interest. Many of the prayers which were formerly recited in the narrative form, are now being sung by the entire congregation. With the aid of the transliteration, those who cannot read Hebrew can join in the singing.

Real Promotion Used
Every week, the synagogue office mails a card to each mem-



BRILLIANT

ber in which the Rabbi continues the campaign he had started on the High Holidays. He appeals by rhyme and reason to, "Love the Lord Your God with heart, soul and might, and make your Sabbath holy and a delight. Saturday is your Sabbath, your holy day. You can keep it holy, at least in part, by attending religious services every Saturday morning in the Keneseth Israel Synagogue."

The schedule for the services is announced for both Senior and Junior congregations. A Sabbath nursery sponsored by the Sisterhood is held for the tiny tots to enable the parents to attend and to enjoy the services.

Although the increased attendance is more noticeable among the women, attendance among the men has increased together with a larger children's attendance.

Germans In Israel Expelled As Spies

JERUSALEM, — The Mizrahi (religious - Zionist) Information Service reported this week that eight Germans confessed spying on Jews during the Israel War of Independence and have been expelled.

The report said that hundreds of Germans are still in Israel and are known to be maintaining relations with Germany. Many are suspected of membership in the nazi party, the report said.

The bulletin said that a lengthy investigation indicated that the eight Germans were members of the nazi party.

ISRAELI MINISTRY NOW STUDYING RECONSTITUTION OF SANHEDRIN

JERUSALEM—The Israel Ministry for Religious Affairs is considering the question of reconstituting the ancient institution of the Sanhedrin, the Mizrahi (religious Zionist) Information Service reported this week.

The report said that the first conference of Israeli rabbis will be convened soon at the call of the ministry to discuss problems of rabbinical jurisprudence.

The conference will lay the basis for a permanent organization of rabbis in Israel. The issue of a sanhedrin will be submitted to Israel rabbis for study and they will be asked to submit their views on the issue.

Detroit JCC, ADL Launch Fight Against Resorts Barring Jews

DETOIT, —The Michigan State Tourist Council, a state agency has agreed to start a drive against resorts in the state which practice discriminatory barriers against Jews, a committee of the Detroit Jewish Community Council reported last week.

The agreement was disclosed by Morris Zwerdling, chairman of the JCC's legal committee, reporting on efforts of his committee to eliminate anti-Jewish discrimination in advertising by some Michigan resorts.

The JCC, working jointly with the Michigan State branch of the Anti-Defamation League of B'nai B'rith, submitted a memorandum to Gov. G. Mennen Williams and to Attorney Gen. Stephen Roth. The memorandum cited specific indications of discriminatory practices which violate the state's civil rights laws.

Under a division of labor, the JCC handles civic defense work in Detroit, and the ADL handles such labors for up-state Michigan.

No Funds For Bias

The position taken by the two groups was that since tax funds are appropriated by the state legislature to advertise the Michigan resort industry such funds cannot be used for any resort which discriminates against Jews, and consequently, violates the Michigan Civil Rights Act.

A committee of the JCC met with Roth and with representatives of Michigan State Tourist Association.

Get Tough With Them
The Tourist Council thereupon met with Zwerdling, B. M. Joffe, JCC executive director; and Haskell Lasere, state ADL director.

At the meeting it was agreed that the Tourist Council will send a letter of warning to four Michigan Tourist associations, advising them that the discrimination practiced by some of the resorts is illegal.

The meeting also agreed that the four resort associations will forward the warning letter, together with excerpts from the State Civil Rights Statute, to all of their members.

The JCC said that any discriminatory leaflets, calendars or other advertising media from the resorts will not be distributed by the State Tourist Council.

If It's Vital, Its In
The National Jewish Post

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I Think As I Please

ISRAELI SIMPLY CAN'T SEE WHY U.S. JEWS DON'T EMIGRATE NOW

By CARL ALPERT

THE Jews of Israel and the Jews of America not only speak different languages, but live by entirely different standards as well. Their ideas of the goal of life are not the same; their concepts of happiness differ. As a result there are bound to be misunderstandings between the two communities which will almost inevitably increase in intensity.

One of the major causes of such misunderstanding is the desire on the part of Israel to induce Jews from everywhere else to come to the Jewish State. Even the bitterest critics—and Israeli know how to criticize themselves—would stop abruptly in the midst of their complaints about prices, austerity or bureaucracy to urge:

"Well, when are you going to come here to stay?"

The invitation is repeated over and over again, and comes from people in every strata of the life of Israel, as I am sure almost every returning tourist will testify.

They not only want us to come there; they earnestly believe that we will come in large numbers eventually, and therein lies the difficulty. Those American Jews who are not already planning to emigrate to Israel, they say, are either stubborn, or slaves to their capital, or blind to the inexorable lesson of Jewish history.



COMFORTABLE? THEY LAUGH when we tell them that American Jews are comfortable. If your Jewishness gives you the slightest cause for uneasiness, they say, if you are disturbed about the education of your children, if you are annoyed by the old gentleman who flaunts a Yiddish paper under the noses of non-Jews, if you stiffen slightly when you hear the passenger behind you in the bus utter the word "Jew"—then you're not comfortable, no matter how many automobiles or television sets you may own.

They know about the American Council for Judaism, but the Council only amuses them.

"Why, they are the most frightened and insecure Jews in America", one Israeli told me. "They are the only ones, so far as I can see, who constantly seek to assert and justify their American patriotism. They act as if someone were forever accusing them, and they must always be on the defensive. Theirs is good old-fashioned Jewish neuroticism, of the ghetto type."

You see, they're pretty sharp in their observations. Yet they are naive in other respects. I engaged in conversation with a military guard on Mount Zion, and asked him where he came from.

He proved a loquacious conversationalist and began his life history. He mentioned the name of one of the Nazi concentration camps, where he had spent some years, and began telling us about the crematorium.

"You know what a crematorium is?" he queried.

We assured him that we had heard all about the dread horrors.

He couldn't believe, however, that American Jews really knew everything that had happened in Europe, and he resumed his story, telling us the most elementary details of what had happened to the Jews under Hitler. It was as if he felt: American Jews can not know the whole story, for if they had known how it is that they did nothing about it, and continued their normal existences? No, they probably did not know. And he proceeded to tell us.

Of course, from the other perspective, American Jews are naive, too. An Israeli can not understand the American Jewish parent who would beg his child not to go to Israel, not to sacrifice himself, not to endure all the hardships, not to suffer. Jewish parents everywhere else are willing to suffer that their children

Smallest Independent Jewish Religious School; Six Pupils, Classroom, Report Cards, Mothers League

ENGLEWOOD, N. J.—The story of a flourishing Hebrew School with three students, but complete with roll book, classroom, report cards and a Mothers' League of three, was reported this week.

Samuel Deutsch, principal of the Community Hebrew School here, told of his work in organizing what he regards as the smallest independent Jewish religious school ever in existence.

Deutsch was principal of the Hebrew school of Chattanooga, Tenn., in 1936. At that time there were seven Jewish families in Dalton, Ga., about 35 miles away.

Deutsch managed to interest three of the seven families, who had children of school age, to start a Hebrew school, at which he was the instructor. It met Sunday morning and one week-day afternoon.

"We had a regular school procedure, roll book, a classroom (transformed into one by setting aside a spare room in one of the parent's homes), report cards, etc.," Deutsch told The Post.

"We even organized a miniature Mothers' League and the three mothers met once monthly with me to discuss ways and means of binging Jewish values into the lives of their children. To my knowledge it was the smallest independent school in existence, and not merely a branch dependent on another school."

Deutsch said he left the South two years later but followed up the progress of Jewish life in Dalton.

The community since then has had a 100 per cent increase in religious school attendance—"yes, three more pupils registered."

Deutsch said that even more interesting was the fact that within a few years, "this isolated Georgia community actually organized a synagogue," with the help of a dozen new Jewish families. The synagogue campaign was spearheaded by the Mothers' League members and their husbands.

"To my knowledge they have had a full-time rabbi ever since and the community, though still small, promises to evolve into an organic branch of organized Jewry and Jewish life in America," Deutsch said.

Ancient Job Scrolls To Be Pictured

JERUSALEM—Ancient scrolls including a Greek version of Job dating back to the third century and part of the Psalms at present in the Library of the Greek Patriarchate of Jerusalem will soon be photographed for American experts, it was disclosed this week.

The World Mizrahi (religious Zionist) Information Service reported that the photography will be done for the American Library of Congress in collaboration with the American School of Oriental Research.

may go to Israel. Yet American parents deny their offspring the very act of fulfillment of their Jewishness.

"Don't they care for their children's future?" they ask.

THE SABRAS DON'T KNOW what Zionism is, or what makes a Zionist tick. They can not conceive of Zionism without the desire to live that Zionism in the Jewish State. As a result the Diaspora version of "Zionism" has fallen into disrepute, and the word almost means some kind of artificial and insincere patriotism.

The visitor to Israel who can penetrate beneath the surface and see beyond the petty inconveniences of the primitive life, however, will sense that whatever material advantage Jews may enjoy in America, they are not experiencing the rich, reassuring and wholesome fulfillment of Jewishness which can be found only in the Jewish State. I fail to see how any conscious, alert, intelligent Jew, who spends any length of time in Israel, can miss that important, and perhaps deciding point.

Newark Jewish News Again Gets Top Honor

NEWARK—For the third consecutive year, the Jewish NEWS of Newark, was the winner this week of first prize as the best community-sponsored newspaper in the United States and Canada. The prize was awarded last week at the 18th General Assembly of the Council of Jewish Federations and Welfare Funds at Cincinnati.

Ten thousand Jews will reach Israel from Holland, Belgium and France in the course of the year, the majority of them medium capitalists.

Leftists, Zionists Control Vienna Jewry

VIENNA—(WNS)—The Vienna Jewish Community is now almost completely controlled by Zionists, Communists and Socialists, following the recent election held here for community officers.

The "Unity Slate", winning party, received almost 5,000 votes against the opposing rightist Federation of Jewish Merchants.

The united slate was formed as a result of the community's opposition to the Fascistic, anti-Semitic elements which are again infiltrating into Austria, and is designed to aid in the speeding up of restitution claims. A committee of the Vienna Jewish Community will shortly submit a bill against anti-Semitism to the national authorities.

Eight Socialists, eleven Communists, ten Zionists and one Merchant will share the 30 seats on the Community executive. At the next election, to be held at least two years from now, a president will be chosen from each of the three parties for an eight-month term each. The other two parties will be represented by vice-presidents during this period.

Diamond exports from Israel in 1949 will total \$7,000,000.

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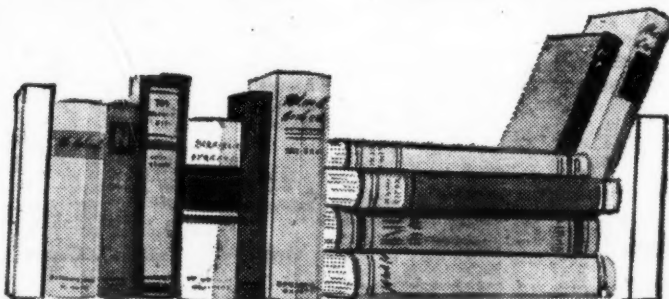
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NOTE: The Winner of This Contest Will Be Announced in Our Issue of Jan. 6

HERE'S ALL YOU DO

Just pick out the names of the ten rabbis whom you consider the greatest living spiritual leaders in the U. S. today in the order of what you regard as their importance. List them on the blank in this announcement. Clip and mail to Contest Department, National Jewish Post, 509 Fifth Ave., N. Y., N. Y.

Each week a tabulation is made of the results and the reader whose list most closely matches the total tabulation wins the set of 10 Jewish volumes.

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4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
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Basic Issues Clarified In Debate

L.A. Workers, Federation Swap Charges In Deadlocked Strike

LOS ANGELES—An exchange of statements between the struck Jewish Federation and a CIO union representing 140 strikers last week left the contending parties deadlocked in the third week of the first authorized walkout ever called against a Jewish social agency structure.

The statements from the Jewish Federation of Welfare Organizations and the Social Service Employees Union appeared in last week's B'nai B'rith Messenger, local Anglo-Jewish weekly.

The Federation, speaking for itself and for the Jewish Community Council, also a target of union demands for wage boosts, insisted it could neither meet the wage demands nor agree to arbitration of the dispute.

The Federation statement, signed by Leonard A. Chudacoff, president, and Walter S. Hilborn, chairman of the Federation negotiating committee, charged the strikers with having "missed the spirit of their profession."

The statement said that the Federation was paying the "highest salaries to social workers of any local private agency, and equal as well as better wages to clerical employees."

Budget Cut Coming

The statement said the Federation was facing an immediate cut in budgets of its constituent agencies of \$138,000, due to the failure of the United Jewish Welfare Fund and Community Chest to meet their campaign goals.

The statement emphasized that the Federation was not a private corporation with profits it could pass along to workers.

"Despite these basic facts, the Union is striking for wages totalling \$100,000 or arbitration of the wage question," the statement said.

Can't Pay, Can't Arbitrate

"Federation has made its choice. It can neither pay higher wages nor arbitrate the issue. Welfare employees who fail to recognize the nature of their services or to adhere to the ethical code of their profession, preferring to strike against the orphan, the needy, sick and aged, have missed the spirit of their profession."

The union, in its statement, charged that the Federation's re-

fusal to "seek a reasonable settlement is responsible for the denial of social services to the community. Employees of the Jewish Community Council have received the same treatment."

The union said it had tried every possible method to avert the strike, saying that "we attempted to settle our dispute peaceably during nine months of negotiation, not wanting to disrupt community services. We have spoken at organizations, paid for ads we could ill-afford, even had demonstrations in order to inform the community."

The statement said that the union wanted increases to bring weekly minimums up to \$45 a week for clerical and maintenance workers and \$65 for professional workers, representing boosts of \$4 to \$10 a week.

The statement commented on the implied Federation argument that social workers for communally-supported agencies should not seek wage boosts at the cost of community service.

Same Old Argument

"Federation board members say there is no money for salary increases," the union said. "Are they not, in effect, saying there is no money for agency services? Or is this not an unreasonable demand that workers in agencies do without necessities in order to subsidize the program?"

Reject Pay Claims

A Federation claim that its scales were tied to the local Community Chest was rejected by the union, which cited a statement by the Welfare Federation of the Los Angeles area that "Federation is free to pay the salaries they deem advisable for services rendered."

The statement also clashed sharply with the Federation refusal to arbitrate the dispute.

The union said that the Federation's claim that arbitration

Israel Army Has Paratroop Units

TEL AVIV, Israel—The Israel Army has several paratroop units, it was disclosed this week.

During recent army maneuvers, the paratroopers demonstrated landing operations with full equipment. They wear the same uniform as the British Airborne Divisions.

might award more money to the Union was fallacious.

Arbitration Is Answer

"Do they not realize that arbitration would hear all arguments of both parties, including Federation's claim of inability to pay?" the union asked.

"The excuse that there is no money has been used before," the local charged. "In each instance the money needed to meet the needed increases was always found and this always resulted in improvement and expansion of service to the community."

Would Withhold Funds To National Agencies

CANTON, O.—The Jewish Welfare Fund of Canton went on record this week in favor of withholding allocations to Jewish organizations which violate agreements on fund-raising.

The Board of Trustees of the fund adopted a resolution urging the Council of Jewish Federations and Welfare Funds "to make it emphatically clear to each of such agencies" the readiness of the local funds to use such discipline.

The resolution sharply condemned the "multiplicity of the agencies, appeals and campaigns" which has "added unwarranted and undesirable burdens on the American Jewish Community and on the local Jewish communities."

SHEKEL DEMAND HIGH

NEW YORK—The United States Central Shekel and Election Board announced this week that an initial distribution of five million Shekel receipts had been exhausted.

Jewish Anti-Red League Starts Veterans Division In Expansion

National Jewish Post

NEW YORK—The American Jewish League Against Communism this week stepped into the veterans field with announcement of formation of a veterans division.

Rabbi Benjamin Schultz, executive director of the League, will hold the same position in the new veterans division. Abraham Yentis, an executive of the Times Square Branch of the N.Y. Post, is president of the new division.

Ain't Fighting Nobody

The announcement emphasized that the new veterans group "is not in competition with any other organization. It will cooperate with the American Legion, Veterans of Foreign Wars and Jewish War Veterans in any unhesitant, strong anti-Communist action within the framework of the United States Constitution."

"Applications have already come from various cities for the chartering of chapters of our veterans division," Yentis said. "As each charter is granted, it will be announced publicly."

Simultaneously, the 18-month old organization announced plans for a national campaign of education through lectures and pamphlets, beginning immediately.

Yentis said that "subtle Communist propaganda among racial groups has made it necessary to

Aimed At Veterans

He said the new national education campaign "will be directed to Jewish veterans and will hand in hand with the current campaign of our parent group." He promised that the new division would take public stands on vital issues. "Our program in part will follow that of the Americanism division of the American Legion, and will include in addition a program for Jews," he said.

MORE MEAT COMING

TEL AVIV—There will be four meat days in Israel instead of three, as of January 1. Arrangements are being made to ensure daily meat rations for tourists.

Home-Grown Correspondents

The National Jewish Post

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Florida Religious School Requires Parents To Pledge Children Will Finish Complete Year

HOLLYWOOD, Fla.—Parents of children enrolled in the religious school of the Jewish Community Center here must sign an agreement that their son or daughter will finish the full school year if the Bar Mitzvah or Bas Mitzvah takes place any time after September of the year.

This is one of the rules governing admission into the religious school. The regulations are believed to be the most exacting of any Jewish school in Florida.

Another rule provides that boys and girls must be in the weekday school by the age of nine to be entitled to Bar Mitzvah and Bas

Mitzvah privileges of the center.

Candidates for both rites are required to attend one Sabbath service each week, according to Rabbi Jacob J. Honig, new spiritual leader of the center.

Nor are conditions easier on absences and lateness. The rules of the local public school system applies to absences and school work missed as a result of being either late or absent must be made up.

The religious school board can expel any child for habitual lateness or absence and the principal has the authority to lay down the rules for reinstatement.

Names In The News

LAZARON SEES "DEATH FIXATION" IN ZIONISM'S NATIONAL ASPECTS

A New peril in Zionism was reported last week by Rabbi MORRIS LAZARON, a vice president of the anti-Zionist American Council for Judaism, who found in Zionist nationalism "a death fixation." In a talk before the San Francisco chapter of the Council, Rabbi Labaron pledged that those "of us who did not favor the establishment of the Jewish State will certainly do nothing to hinder it," then denounced nationalist Zionism as "an abnormality,"



LAZARON

even though it can be explained by the tragedies of Jewish life." He said it was a "new role" for the Jew "to be suddenly preoccupied with his own survival. The normal mind lives without fear of death. It is the sick mind which broods upon the fear of not surviving."

The Task Unfilled

A sharp rap on the knuckles of American Zionists was administered in London by MEIR GROSSMAN, head of the economic department of the Jewish Agency, in discussing investments in Israel by Jews of other countries. Grossman, who is in a position to know, said that more funds, both in cash and machinery, was being invested in Israel by European than by American Jews, despite the tremendous differences in both the size and wealth of the respective Jewries.

The Earthy Touch

The class struggle note got into some conversation last week about aid to Jewish immigrants. The occasion was the 20th annual convention of the Council of Jewish Organizations of the Hebrew Immigrant Aid Society (HIAS) in New York and the speaker was HIAS president SAMUEL TELSEY. In a veiled reference to the Joint Distribution Committee, with which HIAS competes in Europe, and United Service for New Americans, with which HIAS competes in the U.S., Telsey said there was an important difference between his organization and other agencies interested in immigration. HIAS, he said, was "not supported by the rich who live in comfort. HIAS is supported by the great Jewish masses. We are of the masses and look to the masses for our support."

The Special Honor

The first Jewish clergyman to

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute changes by radio networks.

SUNDAY, Dec. 25—In observance of the Festival of Chanukah, "The River Jordan," the ninth in the Fifth Anniversary Series on the "Eternal Light" program, 12:30 p.m. EST, NBC.

SUNDAY, Dec. 25—Dr. Joseph H. Lookstein, noted Zionist and religious leader, speaking on "A Religious Definition of Religion," last in a series of sermons on the "Message of Israel" program, 10 a.m. EST, ABC.

become national chaplain of Amvets is Rabbi DUDLEY WEINBERG of Brookline, Mass., whose appointment to the post was announced in Washington. He succeeds a Catholic . . . The 1949 distinguished community service award of the Lewiston (Maine) Elks Lodge has been conferred on Rabbi DAVID BERENT of Congregation Beth Jacob in that city.

The Ghostly Debate

The affirmative on the proposition that Jewish law permits efforts to communicate with the dead was taken by Rabbi A.E. SILVERSTONE at a meeting of the Jewish Psychic Society in London. Concerning the Biblical prohibition against consulting a ghost, Rabbi Silverstone cited an interpretation from Maimonides that the ban referred to rituals that smacked of idolatry and argued that Jewish law permits Jews to investigate anything.

With the Rabbis

INSTALLATIONS—Rabbi JOSEPH BUCHLER, formerly of Augusta, Ga., was installed as spiritual leader of Temple Judea in Chicago.

Congregation Tifereth Israel installed Rabbi JOSHUA STAMPFER as its spiritual leader this week.

Report From Hollywood

MILTON BERLE, NUDGED BY BILLY ROSE, GIVES \$10,000 TO UJA

By SIMON WINCEBERG

HILLCREST Country Club, one of the oldest and swankiest in the film colony, has just unanimously repealed a by-law which limited its membership to Jews. This by-law had barred such outstanding contributors to Jewish causes as Darryl Zanuck and Mrs. Armand Deutsch.

At Hillcrest's last United Jewish Appeal banquet, Milton Berle, responding to a bit of prompting by Billy Rose, made his first major donation to the UJA. He gave \$10,000.



Winceberg

THE problem of how much of your cake to eat, and how much of it to lay upon the altar of integrity, is one of those delicate issues to which a good number of Serious Writers in Hollywood have always ascribed a good portion of their loss of sleep. Never was this more poignantly demonstrated than in Clifford Odet's petulant denunciation of the fleshpots of Babylon in his last season's Broadway play, "The Big Knife," of which George Jean Nathan wrote, "He has had his cake and he has eaten it, and the crumbs are all over his vest."

Mindful of the soul-searching that goes on in the bosom (or thereabouts) of many a serious-minded friend and colleague, who has already imported a good deal of the adoring family from the East, and may have some slight hesitations about turning his back on 200 to 1,200 (however ill-gotten) clams a week, and return to a diet of salami, beans and integrity, I have adapted one of the better-known psalms, suitable for engraving upon the head of a bobby, pin, and available royalty-free for chanting or responsive reading in times of despair, ulcers or story conferences:

DEATH OF A PLAYWRIGHT (A dark psalm for a bright year)

By the Waters of Malibu
There he sat
Sat and mourned
(if playfully)
His lost
Or mislaid youth . . .
The willows within reach
Groaning under their load
Of harps
Tile bordered chlorinated waters
Caress his toes
Tiredly amuse
His veined eyes
In the chipped reflection
Of his becoming anger
If I forget thee, O Broadway . . .
Oh how to sing
On alien grounds
Where the hand you hold
Has too much cunning
Where tongue on rye
Verily cleaves
To the roof of your mouth . . .
If I forget thee, O Malibu
O Brentwood
O Santa Monica
O

JOAN Crawford, who is extremely shy and retiring in her private life, gave her home for a cocktail party for newcomers to United Appeal work, and proved to be a wonderful hostess.

Nazi Film-Maker To Be Tried Again

COLOGNE—(WNS)—A German producer, Viet Harlan, who was exonerated some time ago by a lower court on charges of having committed crimes against humanity through the production of anti-Semitic motion pictures, has been ordered to stand trial again.

The trial was ordered by the supreme court of the British zone, when it held that Harlan could well have avoided, if he wished so, the introduction of the anti-Semitic theme in films. The court ruled that what Harlan did, in fact, was commit punishable acts with the artistic means at his disposal.

Child Plane Victims To Get Memorial

OSLO—(WNS)—A drive to raise money for a new settlement in Israel in memory of the 28 Jewish children and six adults who recently died in the plane crash near here, was launched this week by "Arbeterbladet," official newspaper of the Norwegian Labor Party.

The settlement will consist of about 40 houses, costing about \$8,500 each. Funds for the project will be raised by the Norwegian unions, which have already agreed to raise the money by contributing the wages of workers putting in overtime for the project. So far, enough money for ten buildings has been raised.



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Women's Viewpoint

WHERE DOES LAW END AND LORE BEGIN FOR ORTHODOX RABBIS?

by HELEN COHEN

ONE paragraph in the letter by the Orthodox Rabbinate of Chicago, on Rabbi Solomon Goldman, interested me especially: "He misrepresents the relative importance of sundry Talmudic statements, confusing lore for law, and custom for commandment." If the traditionalists have taken on the task of drawing a line between lore and law in Jewish life, we would like to know more about their conclusions.

For instance, what is their decision on the separation of men and women in the synagogue? Is it lore or law? I notice that Orthodox rabbis are instructed not to remain longer than five years in a synagogue where the members refuse to give up mixed pews and return to this practice. So it must be a matter of grave concern.

Yet over 20 years ago, in his book, "A Rabbi Takes Stock," Solomon Goldman described a religious controversy at the Cleveland Jewish Center where this issue was brought up. The Orthodox leaders failed to find any explicit injunction in the Shulchan Aruch for the separation.

"The experts," wrote Rabbi Goldman, "were growing uneasy. Finally, the one competent scholar present . . . discovered a reference to the question in the very Bible. The psalmist, he quoted, declared: 'The King's Daughter is all glorious within'."

But, explained Rabbi Goldman, in past centuries, other scholars and rabbis had used this same Biblical phrase to make a variety of deductions. It was used to prove, for example, that a woman ought not to appear in civil court. Another interpretation ruled that women's hair should therefore be concealed, or again that her skirt should be hidden from sight.

I LOOKED UP THE BIBLICAL quotation (Psalms, ch. 45, v. 13) and found it a hymn written in honor of a royal marriage. With typical enthusiasm (today the bride is always described as "radiant") the majesty of the groom is extolled and the virtue and beauty of the bride: "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework . . ."

I see no reason for seeking hidden meaning in this simple compliment.

There is another quotation from the Bible which has been used as the basis for another custom (or is it commandment?) in Jewish life. The Shulchan Aruch explains that the practice of tearing one's clothing during mourning comes from the time King David, mourning for Saul and Jonathan, took hold of his clothes and rent them.

And I recall being berated for writing, on the separation of meat and milk, that the many restrictions which had grown up around the one Biblical prohibition, "Thou shalt not seethe a kid in its mother's milk," appeared to me to be meaningless customs.

Are separate dishes and separate pots and separate dish-towels and the four-hour wait between meat and milk, law or lore?

The letter directed at Rabbi Goldman by the Chicago Orthodox Rabbinate is strong on rhetoric but not very gracious or reasonable. I found a quotation by Solomon Schechter (who could hardly be accused of un-Orthodox tendencies), written in the 1880's about another religious controversy, which seems quite appropriate in the present case:

"I only wish for truth's sake that this offensive tone would give way to a quiet and honest discussion of the question. To denounce and calumniate one of the noblest men in the community may be a fine trick in politics, but it is not Orthodoxy and I am sure that it is neither Jewish nor religious."

IF YOU recall, we wrote of the newspaperman who felt that some of the statements in the New Testament were inaccurate and contradictory. At a study group, our rabbi pointed out what must be considered one of its inconsistent statements.

The belief was spread among the Jews that the Messiah who was to come, would be of royal descent. So the New Testament spends several paragraphs tracing the ancestry of Jesus, through his father, Joseph, back to King David. Then—after accomplishing this—the volume proceeds to prove that, since Jesus was divinely conceived, Joseph was not his father.

IF YOU'RE thinking of going into business for yourself, I can recommend a sure thing—be a photographer who goes into schools. All the children in our school had their pictures taken, with absolutely no obligation on the part of the parents to buy. But I'll gladly wager that no mother's child returns any pictures.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Mazur Rossoff

Gerald Mazur, Myron Taylor Hall, Ithaca, N. Y., writes:

I would appreciate it very much if you could possibly trace the origin of my name. As far as I know, my family resided in Ukrainian Russia.

Mazur means a native of the province of Mazowsze in Central Poland, centered around Warsaw and Block. In the days prior to the Polish Partition of the 18th century, when the Ukraina was part of the Kingdom of Poland, many inhabitants of Mazowsze, both Jews and Gentiles, often migrated from Mazowsze to the less populated Ukraina. Such wanderers were described as Mazurs, because they were obviously non-Russian. Later, when family names were introduced, many of these migrants took Mazur as their family name.

Samuel J. Jacobs, 154 E. Orvis Street, Massena, N. Y., writes:

I am very curious to learn the history behind my mother's maiden name, which is Rossoff. Her family comes from the city of Dukshitz, which is on the old border between Russia and Poland in the area between Minsk and Vilna.

Rossoff is a family name of geographical origin. It is a Jewish derivative of the town of Rosow in the district of Radomysl on the Old Post Road between Kiev and Zytomir in the Ukraina. The opportunities of a busy highway attracted many Jewish settlers of whom your ancestor was probably one. The meaning of the name is Rose-town.

What about YOUR name? It isn't just a collection of meaningless syllables. It has a meaning rooted in the amazing history of a great people. Find out what your name means by writing to Mr. Pearlroth, care of The Post.

FESTIVAL DATES SET

NEW YORK, — (NJP) — The sixth annual national Jewish Music Festival will be observed from Feb. 4 to March 3, it was announced this week.

What Foods These Morsels Be

★ ★ ★

FOR fancy serving during the holiday season, we have instructions for canapes, which, if you recall, are hors d'oeuvres spread on a foundation of bread.

BREAD FOUNDATIONS FOR CANAPES

Number 1

Cut bread in thin slices, 1/4 inch or less in thickness. Remove crusts, and with a sharp knife or fancy cookie cutter cut the slices in desired shapes. Use bread plain, toasted or sauted in butter on one side only; or use French Toast. When toasted or sauted canape bases are used, spread the mixture on the untoasted surface.

Number 2: Rolled Foundation

Remove all but bottom crust from a fresh, unsliced loaf of bread. Spread bread lengthwise with any soft mixture. Cut slice off bread lengthwise 1/4 inch thick, and roll tightly like a jelly roll. Wrap in waxed paper, and place in refrigerator to chill. Repeat until bottom crust of bread is reached. To serve, slice rolls 1/4 inch thick.

GARNISHES FOR CANAPES

Canapes should be attractively but simply garnished. The red of pimento or paprika; the green of green pepper, chopped parsley, or watercress; the contrasting colors of sliced or shredded olives, iced hard-cooked whites and yolks of eggs, and tiny pearl onions—all these and others can be used to advantage as garnishes for canapes.

SPECIMENS OF CANAPES

The following specimens of canapes are only two of the many hundreds which have been devised. They are presented simply as suggestions. They may be prepared with any appropriate mixture.

Number 1

1/4 cup butter
1 tsp. chopped parsley
1 tsp. onion juice
1 hard-cooked egg, sliced thin
1 tsp. lemon juice
canape mixture
Cream the butter, and mix with parsley, onion juice and lemon juice, spread on rounds of toast. Place a slice of egg in center of each round. Top each slice with a spoonful of mixture desired.

Number 2

Cut a hard-cooked egg in slices, take out the yolk. Cut the foundations for the canapes in rounds, spread with butter, place the circles of egg white on them. Fill these circles with mixture desired, and sprinkle mixture with onions chopped fine. Rice the egg yolk, and arrange in a border around the circles of egg white.

NON-JEWISH KIDS TO FETE YULE AGAIN IN ATLANTA SYNAGOGUE

ATLANTA (WNS)—For the past year and a half 362 Christian children have been studying and playing in the classrooms and educational building of the Ahavath Achim Congregation in this city.

The youngsters, pupils of the E. Rivers School, which was burned down on September 17, 1948, will celebrate their Christmas in the hallowed halls of the Jewish school and synagogue.

After the holidays, however, they will return to a new school, where they will be able to put into practice the spirit of brotherhood they learned from their Jewish friends.

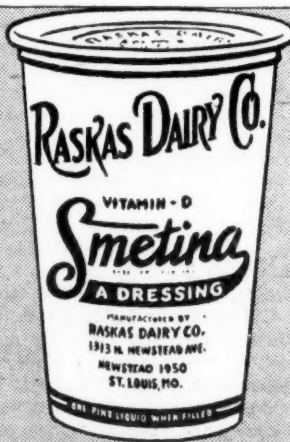
Commenting on the behavior of the children, Rabbi Jacob M. Rothschild of the temple declared they "were perfect—we hardly knew they were in the building, they behaved so well."

Meanwhile, Paul D. West, county superintendent of schools spoke with gratitude for the school system when he said, "At the Christmas season, thanks in large part to the Jews of Atlanta,

we are ending perhaps the greatest emergency the system has ever had."

British ex-Mahal soldiers (volunteers) plan to establish a co-operative settlement for British Jews in the vicinity of Gadera. Preparatory work on the site has already been started by the first settlers.

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Civic Defense Work Survey Necessary, Valuable

NEWs of the imminent implementation of plans for an independent survey of the effectiveness of the programs of the Jewish civic defense agencies should be welcomed in all parts of the Jewish community.

That the Anti-Defamation League of B'nai B'rith and the American Jewish Committee should have tried their utmost to stall such a survey is understandable, but not much to the credit of the two agencies. As kingpins in the area of Jewish civic defense, the ADL and the AJCommittee had the most to lose, since an adverse report might affect their position.

But for the Jewish community as a whole, the fact that an exhaustive survey by an independent agency is to be made is reassuring. That community has long felt that much civic defense work is futile and has not overlooked the hints here and there in authentic social work magazines that some of the Jewish civic defense projects might actually be harmful.

No reputable group in Jewish life would think of refusing to support the work of the civic defense agencies to the very penny they request. But these agencies have suffered in their fund raising because of the doubts here expressed. Too many people have come to believe that money is being wasted, not alone in abortive work but also in competition with oth-

er Jewish agencies and in the obvious waste of duplication among the agencies.

The agencies concerned have done little to combat this growing feeling. The failure of the National Community Relations Advisory Council to make any appreciable headway against the intransigence of the civic defense agencies is no longer much of a secret. And the conclusion is almost inescapable that their attitude toward the organized Jewish community is one wholly of condescension.

All of this means that the report of the survey should be given the widest possible circulation. It is necessary that the faith of the Jewish community in its civic defense agencies be re-established.

If the work being done is effective and thereby valuable, then the Jewish community will support it; if the work being done is of questionable value, then it should be dropped.

In the long run, then, the ADL and the AJC Committee stand to gain much from the survey. As for the advantage to the Jewish community as a whole, that is obvious.

So The Post hails the survey as long overdue and expresses the belief that now that the survey is assured, all the Jewish agencies will cooperate completely so that the survey will be accurate and as helpful as possible.

The Southern Jew Discriminates Against the Negro

JEWs Not well acquainted with the attitude of white people toward the Negro will not see much of daring and courage in the decision of Rabbi Julian B. Feibelman to throw open his Temple to an unsegregated meeting.

Yet the rabbi in challenging custom in the deep south is both endangering his own position and gambling on the good will he has built up over the years, not alone with the non-Jewish group, but with the Jewish group as well.

Most Southern Jews fall in willingly with their non-Jewish neighbors in looking down on the Negro, preventing him from exercising his rights as a citizen, refusing to employ him, and otherwise discriminating against him.

It is difficult to believe that a member of a group so discriminated against and so much the victim of bias and bigotry could himself per-

petrate on another group the disabilities his own group so keenly feels. But any visit to the South will prove that Jews there do not and will not employ Negroes in any position above that of porter, and that the Jew as often as not is one step ahead of his non-Jewish neighbor in keeping the Negro from realizing his capabilities.

Of course there are welcome exceptions, and these are refreshing, but they serve mostly to prove the validity of the rule.

So Rabbi Feibelman's act deserves all the praise we can give it. It is less than a decade ago that a Southern meeting of the National Conference of Christians and Jews politely referred Negroes to the segregated balcony of the hall—with the Jews approving either by silence or lack of protest.

Who's Afraid of the Goldbergs?

THE majority viewpoint as expressed by those questioned in Boston about the radio program "The Goldbergs" was that the program was entirely acceptable, and that the picture it presented of the Jews, accent and all, was if anything helpful to Jewish and non-Jewish relationships.

This wouldn't be worth commenting on were

it not that it is a symptom of the growing maturity of the U. S. Jewish group.

Not so long ago one of the major functions of our civic defense groups was to take Jewish jokes off the radio air waves. Today, one entire program "Can You Top This?" predominates with Jewish jokes—not offensive, but definitely Jewish jokes.

Current Comment

Jews who proclaim their identification in civic, fraternal and Zionist work but lead home lives devoid of any Jewish meaning should properly be called inverse Maranos, says Rabbi Morris Teller of Chicago's South Side Hebrew Congregation—During the Inquisition in the middle ages in Spain and Portugal, many Jews managed to save their lives by posing outwardly as Catholics. In their homes they tried to observe whatever they could of Jewish practices, often at the risk of death if they should be caught or even suspected.

In our days we have many Jews whom I would call inverse Maranos. They are "proud to be Jews." They tell even their Christian neighbors and friends that they are Jews "and proud of it." They are active in Jewish fraternal orders, Jewish philanthropic organizations, Zionist groups and even in Congregations. But their private lives and their homes are practically devoid of Jewishness. They observe no Jewish practices. There is no difference in their homes between the Sabbath and week-days. There are no Sabbath candles, no kiddush, no Sabbath "challah." All is "vochedig," just like any other day of the week. Instead of attending services in the Synagogue on Friday night, they either extend or accept invitations for social parties (a euphemism for card parties) or the motion pictures or perhaps a night-club. Friday night is for some of our people, the night of preparation for pleasure-trips that are to start on Sabbath morning although the trip could just as well be started on Sunday or Monday, with the preparation and packing on the preceding evening.

The Marano of the middle ages in Spain and Portugal was afraid to be known as a Jew. Of whom is the inverse Marano of our times afraid in this blessed land of freedom? Here in America, we are free to practice our religion and the American Christian who is truly American and truly Christian, respects the Jew who is faithful to the Jewish faith and who observes Jewish practices.

So many Jews proclaim that they may not be strictly religious, but they state emphatically that they do keep the ten commandments. Do they not realize that unless they observe the fourth of these ten commandments they are chiselling even on the ten commandments and keeping only nine? The fourth commandment (Exodus 20:8), reads "remember the Sabbath day to keep it holy." The repeated version of the fourth commandment (Deuteronomy 5:12) reads, "Observe the Sabbath day to keep it holy." If they would only remember the Sabbath day to keep it holy, they would at least make their home "Shabosdig" with Sabbath candles, the kiddush, the "challah" and other Sabbath observances. Instead of attending to such matters or engaging in such pursuits as can just as easily be done on the six other nights of the week, they would get some of the sacred Sabbath spirit and the "Oneg Shabbat," the Light of the Sabbath, by attending the Sabbath Services of the Synagogue.

I realize that a Rabbi risks his popularity nowadays by speaking or writing in this vein, but a Rabbi who is true to his calling cannot do otherwise when he knows that in his community Jews have become inverse Maranos.

THE EDITOR'S CHAIR

THE "CHAIRS" I like best to write are those about meetings with my friends, and trips to cities where I make new acquaintances and run into interesting items. But for some time now I've had to forego that pleasure, due partly to laziness (it's easier to write a polemic) and due partly for the need to use this space to express an opinion on a current issue.

At "Wildacres," high in western North Carolina's mountains, I met Maury Speizman, who I since have learned has a record of service with the United Jewish Appeal. Maury was one of those who amazed Dr. Mordecai Kaplan and me by his searching questions, and by his eagerness. But he wasn't unusual in this respect because under the impact of the "Wildacres" plan, he like all the others were transferred from everyday business people into thoroughgoing Jewish scholars.

Well I ran into Maury both at Atlantic City (UJA) and at Cincinnati (Council of Jewish Federations and Welfare Funds) and I've gotten to know and like him. He's just beginning to get fed up with the Jewish professionals. I passed through that stage some time ago and have become philosophical about them, by now, but Maury is pretty much disgusted with the way they run everything and make sure that what they want is the final decision, regardless of the true interests of the Jewish community.

While I'm on the subject of North Carolina, I should mention that I met Emanuel (Mutt) Evans at Atlantic City again. Mutt too is a UJA worker. I first knew him on the campus of the University of North Carolina, where he was a campus great, having achieved the unique honor of selection to the "Grail" society, a select group of campus leaders.

At the CJFWF conference in Cincinnati, I went to the Friday evening services, but after staying just long enough to hear Nelson Glueck begin to deliver a campaign speech for the Hebrew Union College, I walked out. This is no aspersion on Dr. Glueck's speech, but I have long had an aversion to perversion of services, whether by Hadassah or B'nai B'rith or a Sisterhood or what have you.

I still am old-fashioned enough to go to services to pray. When the service or more specifically the sermon is devoted directly to the purpose of some organization, then you can count me out, regardless of the merit of the organization.

But this, Sidney Hollander would say, is the price I must pay for believing in organized religion. Sidney is my ideal of a man but we can get into the hottest arguments on various phases of Jewish life. To my mind, Sidney is the architect of the CJFWF and its record of service is the greatest tribute that can be paid to him.

But Sidney—although he has never moved a finger that would harm Israel—believes I am an extreme Zionist. And so we go round and round—in Cincinnati for two meals about the same number of chinfests. I can't say how much he enjoys it but it's refreshing for me.

When I walked out of the services at the Isaac M. Wise Temple, I rushed to Hebrew Union College where Shlomo Bardin was putting on a show for the University of Cincinnati Hillel. I say "show" despite the fact that Bardin was delivering a talk. But Bardin is nothing of not a great showman, and he had the young people eating out of his hand.

Bardin is a great man in his way and I don't suppose anyone else has ever called him that. He knows youth, and he knows Jewish youth, and the service he is performing in wedding that Jewish youth to Jewish ideals of learning and appreciation of Jewish culture is one of the valuable things on the current U.S. Jewish scene.

If someone with several million dollars were to give Dr. Bardin financial support, I'd be willing to say that he could transform the Jewish community in the few years it would take for his Brandeis camp graduates to assume leadership throughout the land.

(Bardin told me about a reconstructed Bar Mitzvah service which squeezes out of the occasion all the dramatic and cultural values and gives them a forcefulness which makes the occasion the great one it should be in the life of the youngster. I'll tell you about this in a forthcoming "chair.")

After the UJA conference I went up to New York, where I had lunch with a brother of Sam Brown's, of South Bend. Max Brown is enamored with the stage and he backs Broadway productions. He was lugubrious about "Clutterbuck," the play by Benn Levy, which he is backing along with other "angels." He convinced me the play had no chance, and to listen to him, everything about it, except the writing, was designed to end the play's life after a run of a few days.

When I got home I read a few rave reviews about "Clutterbuck" and learned never to believe a backer when he's talking about a play of his which is ready to hit Broadway. Must be some superstition of the "street" or something.

Anyway, at lunch at Sardi's we ran into Mr. and Mrs. Melvin Dubinsky (he's becoming a national figure in UJA work) of St. Louis, which reminds me that on the train over to Atlantic City, I made the acquaintance of Harry Dale and Abe Levin, both of St. Louis, and I'm afraid I'm going to like the two guys.

Last Wednesday night I spent with the Ben Winicks in Knoxville, where we're doing a survey of the Jewish community like the one on Dayton several weeks back. Ben is a loyal supporter of Dan Frisch, the Zionist Organization of America president, and we had several hours of discussion of the ZOA program.

Ben is president of the Southern Zionist region, and I tried to persuade him to call a meeting of Zionist leaders from the South and middle west to discuss the Zionist program. I doubt if I succeeded, although he agreed with me that a meeting which would exclude Zionist leadership of New York and the East might be fruitful, if in no other way than in giving the people away from the dominating East a chance to express their views at length. I argued that the meeting should be entirely without political significance whatever, so that there wouldn't be any sus-

(Continued on next Page)

The National Jewish Post

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City Editor

Friday, December 23, 1949

Letters should be brief and to the point, and written on one side of the page only.

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REICHERT PROTESTS NJP STORY; SAYS DIDN'T USE TERM 'NAZI'

Editor, National Jewish Post:

It is disappointing and disturbing to find so many inaccuracies in your account of the meeting conducted in Nashville under the auspices of the American Council for Judaism, as published in your November 25 issue. In the interest of truth and honest journalism, may I kindly request the following corrections:

1. There is not a particle of truth in the statement that "some informal efforts were made here to persuade the San Francisco Council Leader to cancel his appearance before . . . Peabody College." At no time was any suggestion made to cancel my scheduled address at Peabody.

2. Permission was never refused me to occupy the pulpit of the Vine Street Temple, for the simple reason that I never requested the privilege of occupying that pulpit. On the contrary, the congregation very graciously extended to the American Council the use of its Vestry for a public meeting—a courtesy which is all too infrequent nowadays in Jewish life, despite the fact that the issues involving Jewish life, despite the fact that the issues involving Jewish political nationalism are the most crucial confronting American Jewry, and that hundreds of Zionist meetings are conducted in our Synagogues, even where the preponderant membership is Anti-Zionist.

3. Rabbi Hertzberg was indeed granted the courtesy of the floor by the chairman, and even invited to the platform, to discuss the issues raised by me—a procedure which to my knowledge has no parallel in meetings held under Zionist auspices. It was Rabbi Hertzberg who injected the word "Nazis" into the discussion. I never mentioned it at any time in my address. What I did say was that "the Brandeis and other Zionist Camps conducted in

America for Jewish Youth, to indoctrinate them with a sense of loyalty and obligation to a foreign country, bearer ominous resemblance to similar enterprises which not long ago Americans found extremely repugnant." Despite protests and disclaimers, I stand on the accuracy of that opinion.

Would it not have been equally worth a sensational headline had your correspondent, instead of distorting the truth, reported me accurately as saying, "I believe that the overwhelming majority of American Zionists are as loyal and patriotic to this country as the members of the American Council for Judaism or the American Legion or the Daughters of the American Revolution. I also believe that they are terribly confused and misinformed as to the real nature and official purpose of Zionism today."

RABBI IRVING F. REICHERT
San Francisco

Editor's note: Rabbi Reichert may not have requested permission to occupy the pulpit at services Friday night personally, but the request was made for him and refused.

In connection with the point of comparison of Zionists with Nazis, Rabbi Reichert's own quotation is sufficient to prove the accuracy of THE POST'S article. Who does Rabbi Reichert think would miss the inference? The POST is glad to read of Dr. Reichert's belief that Zionists are loyal, but does he think that his organization is not shouting the opposite charge from every house top in the nation?

On point one, THE POST is at fault. The item should have read that some informal efforts were made prior to Dr. Reichert's coming to have his appearance at Peabody College cancelled. GMC.

CONSERVATIVE REFORMS MEAN MERGER WITH REFORM, SAYS LAY READER

Editor, National Jewish Post:

As a Conservative layman permit me to differ with you on your editorial support of Dr. Solomon Goldman's proposed reforms in The Post, in your editorial "Significant Evolution in Conservative Judaism," on the following grounds:

1. The present day so-called Conservative Judaism was originally known as Traditional Judaism or Historic Judaism to distinguish its character from Reform Judaism, which in American took on a radical position in abolishing nearly all the distinctive rituals, like the dietary laws and the historic Sabbath. Traditional Judaism's slogan was Solomon Schechter's famous dictum of "Catholic Israel," emphasizing the essential unity of the Synagogue throughout the Diaspora in its liturgy, ritual, Jewish law and practices, despite slight local deviations from Normative Judaism of the Shulchan Aruch, in Western Europe and America.

Adoption of the proposed reform of Dr. Goldman, without the consent and approval of the rabbinate of Israel and World Jewry, the essential religious unity of Traditional Judaism would have been irrevocably breached. If the Rabbinical Assembly, should be so rash as to adopt Dr. Goldman's proposal, Conservatism and Reform will coalesce in the

not too distant future, or at best, Conservatism will have become the right wing of American Reform, which indeed needs a blood transfusion.

2. Dr. Goldman's reforms are not minor synagogue reforms but major reforms of the laws of the Sabbath and of the laws of Holy Days. Both categories of Law have had a universal acceptance of over 2,000 years. A mere Seminary ordination is not sufficient to adjudicate on these difficult problems. A world conclave of rabbinical organization of Diaspora Jews, or the re-creation of a Sanhedrin in Israel must sanction such reform before Conservative Jewry in American can accept it.

BERNARD SCHMOOKLER
New York

Health Centers Ready For Doctor-Less Arabs

TEL AVIV—The Ministry of Health has authorized the opening of 20 health centers for Arab villages where there are no physicians. Each center will have a permanent doctor and nurse.

Medical aid will be given free and patients are able to participate in the financial maintenance of the centers.

The number of immigrants reaching Israel during November was 13,321, about 500 a day.

The Editor's Chair

(continued from previous page) position arising over its convening.

Well, I've just touched the surface, and I'm way over my allotted space. At least that's my alibi for not mentioning all the others, many of them close friends of long standing. But I know they'll know that if I could have my way, I'd write and write about my friends, and how boring that would be!

On my trips I got some splendid reactions to our two newest features, Ward Moore, our book reviewer, and Simon Wincelberg, our Hollywood columnist.

Moore's reviews are the best in the Anglo-Jewish press, and he's making a name for himself. I've never met him—he's one of Ben Gallob's proteges, as is also Wincelberg—but everybody asks me about his hirsute adornment.

Wincelberg is what we have been looking for for years: a newspaperman who isn't so enthralled by Hollywood that all he can use is superlatives. Anyway, I thought I'd tell them what people in New York and in other places think about their work.

Send An NJP Sub To U.S. In Israel

Editor, National Jewish Post:

Several weeks ago, in these columns, I called attention to several colonies of Americans in Israel who lack reading matter, and who would be most grateful to receive papers like the National Jewish Post. There are still one or two such settlements, which have made specific request for the Post to help them keep in touch with Jewish life in America.

Are there, among the readers of this paper, any who would care to sponsor gift subscriptions to these colonies? Such gifts would be greatly appreciated by the young people in Israel. I shall be glad to provide the necessary address and to put the kind reader in personal touch with the beneficiary colony in Israel.

CARL ALPERT
New York, N. Y.

Yeshiva U. Plans Medical School

NEW YORK—(WNS)—A plan amending the charter of the Yeshiva University so as to enable it to confer medical degrees in connection with the organization's projected medical school, was announced here at the 21st annual Scholarship Fund dinner for the University.

As a step in the direction of full development of the medical school, plans are under consideration which would enable the Yeshiva University to cooperate with New York hospitals towards securing laboratory and clinical facilities for future students of the Yeshiva University school of medicine, Charles H. Silver, vice-president, declared.

Silver said that the first Jewish sponsored medical school in the United States will be free to all qualified students and that the "school will have no other condition for admission except merit."

Most Israeli Oppose Capital Punishment

JERUSALEM — Three-fourths of Israeli citizens questioned in a recent poll expressed themselves against capital punishment.

Representatives of the Miz-rachi religious Zionists and of Hapoel Hamizrachi (religious labor Zionists) have urged the Israel parliament to abolish the death penalty in Israel.

RECORD SHOWS U.S. TRAINING VITAL FOR SUCCESSFUL CHALUTZIUT PLAN

Editor, National Jewish Post:

The experience of the General Zionist chalutzim may help answer the question raised in your November 4 issue by Nachama Yanich: whether young people should receive their kibbutz training in the United States or in Israel. The Plugat Aliyah, the agricultural chalutzim of the General Zionist Movement, began to assemble at Kibbutz Ginegar in the Emek in the spring and summer of 1947, transferred to Raanana in 1948, and last July founded a new settlement in Lower Galilee called Zipporis. In the course of their training, they arrived at the conclusion that it is better to have young Americans get their initial training in the United States rather than in Israel.

The basis of the conclusion was that those who adjusted to kibbutz life in the hachsharot in the States might or might not adjust to kibbutz life in Israel, whereas those who could not adjust to kibbutz life here would be weeded out immediately and would save themselves the trouble of making the trip to Israel when the time came. The sorely-needed funds involved in a two-way passage would also be saved.

Furthermore, the necessity of adjusting to a completely different social situation is made more easy by those who experience the change gradually. The members of Plugat Aliyah, while training at Ginegar, were faced with limited social (i.e. marriage) possibilities, the need to relax among Americans, a shortage of housing facilities and tent space, and severe periods of loneliness with an accompanying need for the warmth and affection of friends or family. These are some of the social problems faced by them and by American chalutzim in other places which training in American hachsharot could help future chalutzim meet. Such problems, obviously, require youth made of stern stuff, prepared to meet the requirements of the very worthwhile challenge of Chalutzit. It does not take long to distinguish between those who can and those who cannot, or between those who will and those who will not, in hachsharot in the United States; and only those who can and will should experience the "hag-shama," the "realization" of their dream of aliyah.

And finally, a chalutza would feel happier and more self-con-

fident if he had learned the various branches of agricultural work before going to Israel than if he had to start from scratch in a kibbutz where every member is a highly-trained and efficient worker. To avoid the feelings of shame and inferiority, the American chalutz should acquire some training and skill here in the United States.

RABBI ALBERT YANOW
Bloomington, Ind.

Saddened By Our Modes of Discussion

Editor, National Jewish Post:

In recent weeks, I am sure, many have found themselves concerned about the re-entry on the Jewish scene of a phenomenon that had happily given signs of subsiding, namely, discussion by vituperation. Apparently no subject of importance, running from the philosophies of Judaism to the collection and disposition of funds, can be discussed in anything like an atmosphere of maturity and consideration.

There seems to be no place in our thinking for the possibility that there are and can be honest differences of opinion. Our opponents motives are always of the darkest; their characters are always open to considerable question; their tactics are always criminal. Matters of practical import are raised to cosmic ideological quarrels of world-shaking proportions, while the study of the scholar is turned into a gutter brawl. Through this runs the fear that all the vehemence and the vituperation do not stem from our deepest convictions but are merely the facade fronting for an intellectual and structure that has crumbled and decayed.

Until such time as our communal life can be lived on a level considerably above the saloon free-for-all, we had just as well put aside all our dreams about the role that American Jewry can play in building a vital and creative Judaism.

RABBI L. H. SILVERMAN
Omaha

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Digest Of The Yiddish Press

U. S. JEWISH INTELLECTUALS DUCK WHEN Faced BY YULE QUESTIONS

By RABBI SAMUEL SILVER

IN Europe, when Christmas rolled around, Jews were terrified by what gospel-fired Christians might do to them. But in this country, no Jew need cower with Christmas fright. Especially is this true in New York City, where Jews abound and are esteemed.

But, notes the JOURNAL'S Jacob Gladstein, with a sigh, even prominent Jewish intellectuals shiver at the approach of the holy season. The New York Herald Tribune's book section editor asked five American literati what they read on Christmas eve.

Two of the five asked were Jews: Marvin Lowenthal, the author, and Irwin Edman, the philosopher. "They could have easily replied: 'Sorry, I'm a Jew. I don't observe Christmas and don't feel obliged to read any Christmas literature.' The reporter, writes Gladstein, "would have understood." But did our two Jewish literary stars have enough self-respect or courage to give that kind of an answer? No.

Confidentially, they shrank. Lowenthal replied that he reads Dickens on Xmas Eve, and Edman's choice was the Gospel of St. Luke plus Dickens plus a

little Washington Irving! You see, says Gladstein, Edman is a scholar: he wants to make the most of the holy night. "He'll have to sweat to get in all that reading . . . He has my sympathy."

★ ★ ★

UJA Yiddish Strike

Was Much More Than That

When the Yiddish writers struck against the United Jewish Appeal recently, more was involved than a labor dispute. No group of people are more heart and soul devoted to Jewish causes than the Yiddish writers, and in their strike announcements, they pleaded with their readers not to stop giving to UJA. What troubled them was the feeling that Yiddish is regarded with contempt by the supercilious UJA-gents.

Despite their many other differences, the Yiddish writers, to a man, are proud of their language and hurt to the quick by the attitude that Yiddish doesn't matter. In the Cleveland WORLD, I. Schoen expresses typical indignation over the fact that at not a single Jewish Book Month celebration he attended was a Yiddish book available.

Further evidence of the derogation of Yiddish is seen by the writers in the refusal of the UJA to grant allocations to the Yiddish Culture Congress. Here is the same old contempt for Yid-

dish, complains the DAY's A. Glanz Layeless. Asks S. Margoshes, in his English column in the DAY, "Why spend lavishly on tracts on anti-semitism while refusing to contribute one cent to literary publications in Yiddish or Hebrew?"

If the UJA thinks the Culture Congress can't go out and raise its own money, they are sadly mistaken. That's what the Congress is about to do. But, says Margoshes, "a friendly agreement would be better for all concerned."

★ ★ ★

Don't Take German Aid, Writers Advise Israel

Several writers of the Yiddish press are agitated over this problem: Western Germany has offered Tel Aviv ten million marks in trade as a "guilt offering." Should the Jewish state accept this money, or not? Most writers are of the opinion that Jews should not touch it.

★ ★ ★

It's Tough to Be Jew And Party Liner, Too

For a time the Stalinist FREIHEIT was more Zionist than Chaim Weizmann. Then the Soviet line changed and the FREIHEIT went back to its normal anti-Zionism. As the Jerusalem issue was developing in the United Nations, the paper squirmed over its natural sympathy for the Jews and the blatant anti-Israel moves of the Soviet delegation, which lined up with the Vatican and the Arabs against the Jews.

How could the FREIHEIT convince its readers that it is for the Jews and still for Soviet Russia? The paper solved this dilemma by labelling the Anglo-American plan as "a move for the recognition of Abdullah of Jordan."

No mention is made in the special report written by D. Mattis of the Russian deal with the Arabs whereby she voted for the internationalization of Jerusalem and they voted for turning the matter over to the Trusteeship Council, where Russia has a seat.

Meanwhile the FREIHEIT now falls all over itself praising to the skies the "historic UN decision of 29 November, 1947" a decision which the very Arabs with whom the Soviets are now in cahoots, tried to wreck!

The unholy alliance between the Kremlin, the Vatican and Mecca is a source of deep chagrin to the Yiddish press, which echoes the words of the DAY: "Remember Jerusalem remains in Jewish hands."

A faculty of law has been started in the Hebrew University in Israel, seven months after the opening of a school of medicine.

You See It First In
The National Jewish Post

Camden Jewry Busy Building New Synagogues And Schools

By VERA COZEN

National Jewish Post Correspondent

CAMDEN, N. J.—(NJP)—For the first time in more than a quarter of a century, the Camden Jewish community is the scene of a burst of construction activity to meet pressing synagogue and Jewish school needs.

The School Building of Beth El was dedicated at impressive ceremonies at which state officials spoke, commending the congregation for its progress.

The new school is built of brick and will house more than 300 pupils. Beth El has increased its registration of Hebrew and Sunday School pupils so greatly that the 10 rooms in the new building plus those in the old will be in constant use.

The synagogue, one of the largest conservative temples in South Jersey, is located in one of the most heavily Jewishly-populated areas in Camden.

Orthodox In New Home

Just one block from the Beth El synagogue, another synagogue is under construction. With the dedication expected sometime in the late spring next year, the Sons of Israel Congregation, the largest Orthodox synagogue in South Jersey, will have one of the most modern houses of worship in this area.

Located in one neighborhood for more than 50 years, the Sons of Israel is building in the new area in line with a complete shift of Jewish population.

A dinner at the Woodcrest Country Club to bring to a successful conclusion the drive for funds for the synagogue drew men from all parts of the community, including leaders of

other synagogues, who pledged their cooperation to help the Sons of Israel campaign succeed.

Rabbi Naftoli N. Riff, spiritual leader for more than 35 years, praised their action, particularly in view of the fact that many of them are still active in campaigning for completion of their synagogue drives.

The rabbi spoke glowingly of a community that could work in such close harmony for a common cause and pledged the cooperation of his congregation in communal efforts.

Referring to the general conviction that Camden needs a Jewish Community Center, Rabbi Riff said, "I feel that Camden needs a center and that the membership of my congregation will work towards that end as well."

Two other Camden congregations are in the midst of a drive to raise funds for a new building. They are Beth Israel, which is located in a heavily-populated Jewish area and whose facilities are outmoded, and the Liberty Street Synagogue which services a very small segment of the community.

The Ahav Zedek and Beth Sholom Congregations recently remodeled their buildings.

NEW DRIVE LAUNCHED ON STUBBORN DETROIT BUTCHERS

DETROIT.—The drive against kosher butchers who are violating an agreement reached with the Jewish Community Council to assure greater communal control over kosher meat sales practices was stepped up with this week in the Motor City.

The women's committee on consumer problems, a subcommittee of the JCC internal relations committee, set final plans at a meeting to compel price posting in all Detroit butcher shops, the Detroit Jewish CHRONICLE reported last week.

Long Fight Ended

The agreement between the JCC and the Detroit Kosher Butchers Association last July ended a 15-year fight to end malpractices in the sale and handling of kosher meat.

A check by the women's subcommittee recently revealed that a majority of the butchers were violating the agreement on posting of prices in their shops. (NJP, Dec. 9).

A letter is being sent to the butchers violating the agreement, giving them an opportunity, to comply, the Anglo-Jewish weekly reported, before new public pressure is unleashed against them.

Subsequent moves call for special efforts to acquaint kosher meat-buying housewives with the names and locations of butcher shops which persist in violating the agreement.

The meeting noted that improvements have occurred in the attitude of the butchers toward their customers. The weekly reported that one butcher, who openly violated the agreement by posting no price tags in his showcase, was chastised by other butchers in his neighborhood.

U.S. Industrialists Offer Aid To Israel

TEL AVIV—Jewish industrialists in the United States expressed their willingness to send unfinished goods to Israel for completion there by original processes, Maurice Spertus, Vice-President of the American Technion Society said upon his arrival.

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Surinam Non-Jews Feel Yom Kippur Holy, Attend Synagogues

National Jewish Post
NEW YORK.—Non-Jews in Surinam, the much-promoted project of the Freeland League, look upon Yom Kippur as a Holy Day and join with Jews in attending synagogues on that day, although the Gentiles do not in any sense regard themselves as Jewish.

The disclosure was made by Philip A. Samson, head of the Zionist movement in Paramaribo, the capital of Surinam, where most of the 600 Jews of Surinam live.

Samson visited the Yeshiva University and was interviewed by student Victor Solomon, a member of the staff of the University's college paper, the COMMENTATOR.

Samson told Solomon that the first Jewish settle-

ment in the western hemisphere was established at Savannah in Surinam in 1639. Surinam was formerly a Dutch colony in Dutch Guiana on the northwest coast of South America.

The Freeland League, a bitterly anti-Zionist group, has for years promoted Surinam as a resettlement area for homeless Jews, with little success.

The early settlers, all of Sephardic stock, were welcomed and won a place in the country by aiding in its defense against various aggressors.

Of the 600 Jews, about 60 are observant, Samson said. The synagogues are crowded on the High Holy Days. The custom of visiting the graves of ancestors on Yom Kippur Eve and of reciting the Hashkava, or Sephardic Yizkor, in Dutch, prevails among ob-

servant Surinam Jews.

There are two synagogues, a shochet (ritual slaughterer) a Zionist organization and a Dutch-Jewish newspaper in Paramaribo, Samson said.

Economically, the Jews of Surinam are well established but a steady decline has occurred in the past few years in their participation in the Surinam Government. In 1891 54 per cent of the Legislative Assembly was Jewish, Samson said, against five per cent now.

Jewish education is virtually non-existent but the tradition of the Torah in religious matters is unchallenged, Samson told Solomon. The ritual at both synagogues is Sephardic.

But They Aren't Coming To The U. S.

Jerusalem Zealots Leader Says It's Easier To Be Devout Jew In U.S. Than In Israel

By ASHER BIRNBAUM

National Jewish Post Correspondent

JERUSALEM, Israel (NJP)—It is easier for an Orthodox Jew serving in the United States Army to retain his religious convictions than it is for an Israel Jew in military service, Amran Blau, a leader of Jerusalem's fanatically religious Neturai Karta, told The Post in an exclusive interview.

That was one of the reasons cited by Blau for his recent declaration that he and his followers want to leave Israel and emigrate to America.

Blau was recently freed from prison on \$600 bail pending trial on charges that he participated in Succos-day violence in connection with attempts by the sect to forcibly dissuade young men and women from dancing together in the street on the holiday.

The group has gained world Jewish attention in its hectic efforts to compel less-zealous Israeli Jews to adhere strictly to Bible law.

It developed during the interview that the sect, as a whole, has no intention of leaving Israel for the United States.

Blau Ducks It

Blau parried queries about the proposed emigration, explaining that he had been asked by his followers to desist from further public statements on the proposal.

Less reticent members of the group told The Post that the sect had no intention whatever of seeking entry into any other lands. They explained that Blau had made the statement "only to focus attention of the world upon our plight."

A telegram signed by Blau begging "protection from the irreligious Government of Israel" was sent recently to the United Nations. A repetition of a message sent two years previously, it asked UN control over all of Jerusalem and UN citizenship for members of the sect. The Government of Israel reprinted the message on public billboards with a vigorous notation that its charges were false.

On July 7, 1948, three rabbinical members of the sect called on M. Jean Nieuwenhuys, chairman of the UN truce commission. Claiming to represent Agudas Israel, an ultra-Orthodox world Jewish group recently turned pro-Zionist, they asked that their group be transferred to a security zone inside or outside of Palestine.

Not Interested

They explained that they had no political interest in the Israel War of Independence and that they opposed the "armed enforcement of law by Zionist leaders." Agudas Israel denied publicly any connection with the three rabbis.

Blau was precise and bitter in his comparison of life for a Jew in the U. S. and Israel armies.

"An Orthodox Jew in the American army may have to forgo Kashruth and other observances during his period of service," said the tall, blue-eyed zealot, "but he recognizes himself as separate from the Government of America and when he is discharged he is able to return to his previous be-

liefs and customs."

Tough To Be a Jew

On the other hand, "a Jew who departs from his ritual as part of his Hanagah service does so under a regime that calls itself the Government of Israel," he continued. "As a Jew he feels part of this government and is therefore strongly influenced by the non-religious element that runs the country."

He said the same condition holds true in the fields of education and Sabbath observances.

"The American Government is not interested in perpetuating Jewish observances but the individual Jew feels no connection with the Government in this regard and acts as he wishes. In Israel, non-religious education and Sabbath desecration are examples set by people who allegedly represent the Jewish people."

He asserted that "Government by non-religious Jews is more harmful than a non-Jewish regime."

Blau, father of 10 children, was not enthusiastic about the prospects of U. S. Jews coming to Israel to live.

"Until the Messiah comes, there is no reason for them to leave America," he explained.

He warmed up considerably when asked about future Neturai activity.

The Fight Goes On

"Regardless of the outcome of my trial, the Neturai Karta will actively continue to resist the desecration of the Sabbath according to Biblical commandment," he said.

He said that activities of the sect take the form of initially issuing an admonition to the non-observant.

"We deliver our message without the use of violence," he said, producing a copy of a short message which he had read to the Succos dancers.

What Happened on Succos

On Oct. 12 the City of Jerusalem, sponsored a Succos celebration in the Municipal Garden on King George Avenue. The Neturai Karta asked Mayor Daniel

Auster to cancel the performance. Auster refused, stating that the citizens of Jerusalem knew how to guard the honor and tradition of the city.

Some 90 persons then tried to interrupt the celebration during the performance of a dance troupe of the Palmach, the elite army corps. When the zealots rejected a police order to disperse, the police fired into the air and then scattered the group with a police club charge. Police Officer Albert Hadud was seriously injured.

Blau and three others were arrested. They remained in the prison's succah for 24 hours until released on bail. Blau said he was treated well by police during his confinement.

Not the First Time

That was the second time that Blau was arrested. On Aug. 25, 1947, he was charged with "certain acts which resulted in wrongful damage to private property and to disturbance of public tranquility."

The official language referred to the smashing of windows in a synagogue where Chief Rabbi Isaac Halevi Herzog was scheduled to speak and to the setting on fire of a bookstore. Blau was later released.

A few weeks later, three members of the sect were arrested for breaking windows of a butcher shop which they claimed was selling non-kosher meat.

The sect members also have been involved in attacks on army troops on duty during Jewish holidays, throwing stench-bombs into theaters open on the Sabbath and similar efforts to battle violations of Biblical law.

The bulk of the sect moved to New Jerusalem from the Old City during the Arab riots of 1929. Isaac Ben Zvi, noted Israel scholar and expert on the Jerusalem community, recently told a tourist audience that despite explosive appearances to the contrary, the Neturai Karta and other sub-groups in Jerusalem "are actually assimilating into Israel."

THIS TEACHER HAD TO EXPLAIN SCHOOL YULE TO DP ADULTS

STOCKTON, Calif.—A Jewishly-observant teacher in the Stockton high school system had a unique twist to the common seasonal dilemma of explaining to her Jewish pupils the meaning of Christmas observance in classrooms.

The majority of her pupils are not children but adults and, in addition, they are newly arrived Displaced Persons.

Chicago DP Can't Forget, Kills Self

National Jewish Post

CHICAGO—The body of Sarah Fukas, a 26-year-old Displaced Person who came to Chicago six weeks ago to forget her experiences of Nazi terror, was recovered from a park lagoon last week.

According to her husband, Nathan, she complained of a "tight feeling" in her head and threatened to kill herself but he said he did not believe she meant it.

The woman, whose seven brothers and sisters perished in Europe, and whose husband spent two years in a concentration camp, disappeared from her home Nov. 14.

Identifying the body, the grief-stricken husband said, "She wasn't happy—she couldn't forget. Now that she is gone, I have nothing to live for."

The couple and their three-year-old son were brought her under sponsorship of the Jewish Peoples Community Family Welfare.

British Jews Protest Polish Anti-Jewish Acts

LONDON—(WNS)—The Anglo-Jewish Association has protested against the enforced closing of all foreign Jewish organizations in Poland.

The organization is seeking further information on the status of Jews in Iraq. Mr. Roland Landman, chairman of the foreign affairs committee of the Association declared, also reporting on a rise of Anti-Semitism in Austria.

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Former Official of Council Rejects Thesis Of Dual Loyalty in Statement To General Press

National Jewish Post
LOUISVILLE—The first statement on the issue of dual loyalties in the general press to come from a former official of the anti-Zionist American Council for Judaism this week rejected any conflict between political devotion to the United States and deep interest in Israel for American Jews.

The stand was taken publicly by Rabbi Joseph Rauch, a charter member of the anti-Zionist group, who broke with it shortly after the Israel War of Independence began. Rabbi Rauch assailed the Council at the time with a statement that to be neutral then was to be on the side of the Arabs.

"What bearing has the new Jewish State on the Jews of the world?" he declared in an article on Israel which appeared in the Louisville COURIER-JOURNAL. "We hear this question on all sides."

Rabbi Rauch spelled out the answer "in the first person" in the belief that "by and large it is the answer of the vast majority of Jewish peoples outside of Palestine."

He said that politically the new State of Israel will be just another state "for me among the family of nations."

He said he knew only one political loyalty, loyalty to the United States and said that in the event of conflict between the United States and Israel, his lot would be with America.

"But I shall have warm sympathies for the land of Israel. It is the cradle of my ancestors and the home of my faith. There so many of the great things of my people were wrought."

He said he would help the Jews of Israel "where possible and when needed" and said that "economic help does not imply political agreement, much less disloyalty to one's land."

DETROIT DISTRICT DEMANDS ZOA TAKE LEAD IN AID TO ISRAEL

National Jewish Post
DETROIT—A stand indicating deep dissatisfaction with the present program of the United Jewish Appeal and of the Zionist Organization of America in providing needed funds for Israel this week emerged from a board meeting of the Detroit ZOA district.

After hearing a speech by James I. Ellman, elder statesman of the Detroit Zionists, the Detroit ZOA board passed a resolution calling upon the ZOA nationally to consider Ellman's proposals for large-scale investment and bond issues needed for Israel's development.

Leon Kay, local district president, subsequently received a letter from Dr. Sidney Marks, ZOA executive director, acknowledging receipt of the resolution, and saying he was "thoroughly in agreement" with Ellman and promising to submit the resolution to the next meeting of the ZOA inner committee, ruling body of the huge Zionist organization.

Let's Do It Big

Stressing the importance of the UJA, Ellman said "we cannot afford to add to the disappointment of Israeli officials over American contributions last year."

In criticism of the present ZOA program, Ellman said that "the solutions to the problems that beset Israel now require more than doing a little of this and a little of that. Small scale contributions, small scale investments, small scale thinking are not the answer to those problems."

The resolution endorsing Ellman's proposals was passed unanimously by the board and called on the national ZOA to consider the proposals in addition to the program of President Daniel Frisch.

Jews Protest Swastikas Blamed By Officials

LINZ, Austria—(WNS)—Swastikas and Nazi storm-trooper signs were scrawled and painted on the memorial tablet for victims of Nazi concentration camps at Wels, Upper Austria, it was made known here this week.

When members of the Organization of Concentration Camp Inmates protested to the vice-mayor of Wels, the official placed the blame on the Jews instead of the guilty ones.



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These Jews Want Yule

CLEVELAND — Every telephone call to the office of one of Cleveland's Anglo-Jewish weeklies protesting a column urging Jews to reject all celebration of Christmas came from Jewish readers, it was reported last week.

The Cleveland JEWISH REVIEW AND OBSERVER disclosed the reaction in an editorial note attached to its regular column "Kaleidoscope," written by Rabbi Julius J. Nodel of the Temple in Cleveland.

"Tell Rabbi Nodel to stop tampering with our Christmas spirit," was the way one Jewish reader put it, the weekly reported.

The note said that three Christians called, expressing full approval of the column and one "a well known radio commentator and journalist, endorsed the rabbi's objection to Jews observing Christmas and expressed his own amazement at Jews who observe the birthday of a Messiah in whom they do not believe."

Fox To Build Theaters In Israel

TEL AVIV—Fox Movietone Film Company intends to build modern cinemas in Jerusalem, Tel Aviv, Haifa and Nathanya, according to an item in Haaretz.

The Press and Cinema Division of the Ministry of the Interior issued 2,500 licenses for film performances this year. Of these, 399 were for films which had not been seen in Israel previously. Six films did not receive licenses since they were considered too "brutal".

TEL AVIV—A thousand cases of oranges are being sent to Norwegian children by the Histadrut as a token of appreciation for the efforts of the people of Norway on behalf of Israel children.

Frisch To Start Chalutz Plan Now

National Jewish Post
NEW YORK—One of the tasks which President Daniel Frisch of the Zionist Organization of America will handle on his current trip to Israel will be to get the Israel end of the new ZOA chalutzit (pioneering for Israel) program underway, it was learned this week.

A ZOA spokesman said that Frisch will negotiate with the Colonization Department of the Jewish Agency concerning arrangements for receiving and settling of 120 to 150 U.S. Jewish youth in Israel.

The young people will be settled on two ZOA colonies to be financed by the Jewish Agency in accordance with an agreement announced previously by Frisch.

It was assumed that the 150 young people would be the first under the new Frisch program which calls for registration of chalutzim (pioneers) in the United States and training in Israel.

Israel DP Goal 250,000 For Year

HAIFA—Israel's immigration goal will again be 250,000 this year, according to an announcement made at an "In gathering of the Exiles" celebration aboard the SS Artza in Haifa harbor last week when the millionth Jewish citizen arrived in Israel.

The ceremonies also commemorated the death of the men, women and children who perished on their way to Israel—passengers of the Patria, Struma and Salvatore and the exiles in Mauritius and Cyprus.

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Police State Critic Made ZOA Youth Head

National Jewish Post
NEW YORK—The American Zionist Youth Commission announced election this week as its national chairman Dr. Morton J. Robbins of Nashua, who recently charged that Israel was "the worst police state in the world."

The commission is a joint agency of the Zionist Organization of America and of Hadassah, which coordinates the activities of its affiliated groups, Young Judea, Junior Hadassah and the Intercollegiate Zionist Federation of America.

Dr. Robbins is vice chairman of the ZOA national administrative council and a member of its inner committee. He reportedly made the charge against Israel at a meeting of the national executive committee of Masada, youth ZOA group, last Nov. 24.

Wayne U. Unit Bars Biased Student Groups

DETROIT—The College of Education at Wayne University has adopted a formal policy of non-recognition of student groups which discriminate "because of race, religion or nationality," it was reported this week.

The Detroit Jewish CHRONICLE disclosed the development in an editorial, adding that the college was the first individual school in Detroit's municipally-supported university to make such a move.

The student newspaper expressed the hope that "other colleges within the university structure will follow the trend."

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Bonn Deputy Vilifies Jews, Loses His Seat

BONN — (WNS) — Wolfgang Hedler, right-wing member in the West German Government Parliament, has been forced to relinquish his seat when it was discovered that he had made a vicious anti-Semitic speech in which he said that Hitler's opponents were traitors and that it was merely a matter of opinion whether Jews should have been killed by gas or gotten rid of by some other means.

The speech, delivered before a party of officials at Einfeld, near the seat of the West German Government, criticized an earlier address made by the leader of the Social Democratic Party, who spoke against Hitler's barbarism. The state government of Schleswig-Holstein is expected to lift Hedler's parliamentary immunity shortly.

\$400,000 Is Gift For Reform Center

NEW YORK — (NJP) —The gift made by Dr. Albert A. Berg to the Union of American Hebrew Congregations for a national center of Reform Judaism is \$400,000, it was learned this week.

The building will be erected as a memorial to the surgeon-philanthropist's parents.

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